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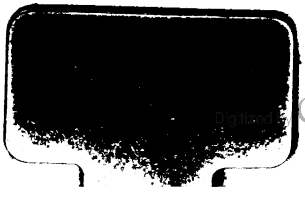

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COMPARATIVE GRAMMAR

OF

EGYPTIAN, COPTIC, AND UDE.

BY

HYDE CLARKE.

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MEMOIR

ON THE

COMPARATIVE GRAMMAR

OF

EGYPTIAN, COPTIC, & UDE.

BY

HYDE CLARKE,

CORR. MEM. AMER. ORIENTAL SOC.; MEM. GERMAN ORIENTAL SOC.; FOR. MEM. BYZANTINE PHILOLOGICAL SOC.; FOR. MEM. AMER. ANTHROPOLOGICAL INST.; F.R.S. NORTHERN ANTIQUARIES; MEM. ANTHROPOLOGICAL INSTITUTE.

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PREFACE.

THIS introduction to the Comparative Grammar of the Egyptian language is intended to throw light on the early history of that people, and consists of a memoir which was read before the Anthropological Institute of London on May 20th, 1873.

To this various additions have been made in extension of the evidence.

Besides the relations of the Egyptian race with the Caucasus, it also embraces some account of the great Agav race in Africa, Caucasia, and America.

The facts here brought forward throw a new light on the ancient ethnology of Caucasia, and also on what has been termed Caucasian grammar.

The ancient connection in prehistoric times between the old world and the new is referred to; a subject which was more extensively dealt with in a memoir I read on America before the British Association at Bradford in September of this year.

HYDE CLARKE.

32, *St. George's Square, S.W.*,
18*th October*, 1873.

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ON THE EGYPTIAN COLONY AND LANGUAGE IN THE CAUCASUS,

AND ITS ANTHROPOLOGICAL RELATIONS.

HERODOTUS, in his second book, is very circumstantial and very confident about the identity of the Colchians with the Egyptians, and the descent of the Colchians from an Egyptian colony, which he says was left there by Sesostris. This account is well known, because it is chosen as a text in Egyptian history and ethnology, from which large deductions have been made as to Egyptian influence in Asia and in Hellas. It has been particularly a matter of controversy, because Herodotus calls the Egyptians and Colchians black, and Pindar also calls the latter black.

It is well to reproduce the text. (Carey's "Herodotus," book ii, Euterpe, ch. cii, etc.)

"102. Having therefore passed them by, I shall proceed to make mention of a king that came after them, whose name was Sesostris. The priests said that he was the first who, setting out in ships of war from the Arabian Gulf, subdued those nations that dwell by the Red Sea; until sailing onwards, he arrived at a sea which was not navigable, on account of the shoals, and afterwards, when he came back to Egypt, according to the report of the priests, he assembled a large army and marched through the continent, subduing every nation that he fell in with. And whenever he met any who were valiant, and who were very ardent in defence of their liberty, he erected columns in their territory, with inscriptions declaring his own name and country, and how he had conquered them by his power; but when he subdued any city without fighting and easily, he made inscriptions on columns in the same way as among the nations that had proved themselves valiant; and he

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had besides engraved on them the secret parts of a woman, wishing to make it known that they were cowardly.

"103. Thus doing, he traversed the continent, until having crossed from Asia into Europe, he subdued the Scythians and Thracians. To these nations the Egyptian army appears to me to have reached, and no further; for in their country the columns appear to have been erected, but nowhere beyond them. From thence wheeling round, he went back again; and when he arrived at the river Phasis, I am unable after this to say with certainty whether king Sesostris himself, having detached a portion of his army, left them to settle in that country, or whether some portion of the soldiers being wearied with his wandering expedition, of their own accord remained by the river Phasis.

"104. For the Colchians were evidently Egyptians, and I say this, having myself observed it before I heard it (See book i, chap. iii, note 5) from others; and as it was a matter of interest to me, I inquired of both people, and the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians; yet the Egyptians said that they thought the Colchians were descended from the army of Sesostris; and I formed my conjecture not only because they are swarthy and curly-headed, for this amounts to nothing, because others are so likewise, but chiefly from the following circumstances: because the Colchians, Egyptians, and Ethiopians, are the only nations in the world who, from the first, have practised circumcision. For the Phœnicians and Syrians in Palestine acknowledge that they learned the custom from the Egyptians. And the Syrians about Thermodon and the River Parthenius, with their neighbours the Makrones, confess that they very lately learned the same custom from the Colchians. And these are the only natives that are circumcised, and thus appear evidently to act in the same manner as the Egyptians. But of the Egyptians and Ethiopians, I am unable to say which learnt it from the other, for it is evidently a very ancient custom. And this appears to me a strong proof that the Phœnicians learnt this practice through their intercourse with the Egyptians, for all the Phœnicians who have any commerce with Greece, no longer imitate the Egyptians in this usage, but abstain from circumcising their children.

"105. I will now mention another fact respecting the Colchians, how they resemble the Egyptians. They alone and the Egyptians manufacture linen in the same manner, and the whole way of living and the language is similar in both nations; but the Colchian linen is called by the Greeks Sardonic, though that which comes from Egypt is called Egyptian.

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"106. As to the pillars which Sesostris, king of the Egyptians, erected in the different countries, most of them are evidently no longer in existence; but in Syrian Palestine I myself saw some still remaining, and the inscriptions before mentioned still on them, and the private parts of a woman. There are also in Ionia two images of this king, carved on rocks, one on the way from Ephesus to Phocæa, the other from Sardis to Smyrna. In both places, a man is carved four cubits and a half high, holding a spear in his right hand, and in his left a bow, and the rest of his equipment in unison; for it is partly Egyptian and partly Ethiopian. From one shoulder to the other, across the breast extend sacred Egyptian characters engraved, which have the following meaning: 'I acquired this region by my own shoulders.' Who or whence he is, he does not here show, but has elsewhere made known. Some, however, who have seen these monuments, have conjectured them to be images of Memnon, herein being very far from the truth."

Thus it will be seen Herodotus says of his own knowledge, and from the statements of the Egyptian priests, and of the Colchians, that "the Colchians were evidently Egyptians." He says too that the Colchians had more recollection of the Egyptians, than the Egyptians of the Colchians. He refers to both people being black and swarthy, and curly or woolly haired, and as having both from antiquity practised circumcision. Then he says the Colchians and the Egyptians alone manufacture linen in the same manner, and lastly, that "the whole way of living and the language are similar in both nations."

This circumstantial account has been beset with difficulties, because the columns alleged to have been raised by Sesostris, have not been found, because no Egyptian monuments or inscriptions have been found in the Caucasus, and because the monument near Nymphæum (Ninfi) in the Smyrna district, called by Herodotus a monument of Sesostris, and described in detail as such, is now considered not to be Egyptian. As to the alleged hieroglyphics, I consider there was never anything of the kind on the monument. This so ill agrees with his description, that it may be doubted if Herodotus ever saw it. Then too there are no black people now in the Caucasus, nor any appearance of such, and it has not been known that any Egyptian language has been spoken there for thousands of years, if at all.

In 1871, Dr. R. G. Latham called my attention to the Ude language of the Caucasus, and to Schiefner's memoir upon it, in the "Memoirs of the Imperial Academy of St. Petersburgh," series vii, vol. vi. On examination, I found no difficulty as to the main part of the language, because in its present form it is

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largely mixed with Caucasian and Tartar in words and grammar. Some of the Russian philologists have thought it related to Lesghian. As to the primary roots and numerals, I was at first not at all successful. I could find no analogies with any European or Asiatic languages; but having particular reasons for comparing with north-east African languages, I found that the affinities of the primary roots are Coptic.

A few examples are these:

	UDE.	COPTIC.
Eye ...	... pul... ...	... bal
Hair ...	... pop ...	... bo
Ear ...	... imukh ...	... maake

Some years ago it happened that I observed resemblances between the Absné or Abkhass language of the Caucasus and those of northern Africa, and this is confirmed on later examination. In the Caucasus the elementary roots of the Absné, Kuban, and Alti Kesek tribes, compare in north Africa with those of Fertit, Dizzela, the Agaw Waag, the Agaw Midr, and the Falasha.

These are examples:

	CAUCASUS.	AFRICA.
Man ...	... khatzha, kodza, aga, gu ...	koshi, agardzhia, ghi, kwa
Head ...	... aka, yekka ...	... agher, ngari
Eye ...	... ullah, allah ...	... allah, ili
Water...	... aga ...	... agho, akwo

There is now, therefore, evidence that anciently languages allied to African were spoken in the Caucasus, and this is in full confirmation of the statement of Herodotus, as to the similarity of languages; because we can identify not only Egyptians, but the neighbouring tribes that might be connected in migration.

The Falashas, it may be observed, are known as the Black Jews of Abyssinia, and are by some supposed to be remains of the Israelites, who did not take part in the exodus to Canaan.

With regard to our knowledge of the Ude people, Schiefner (Acad., St. Petersburg, vi, No. 82, 1863) says that as early as 1814 Klaproth had pointed out a peculiar people in Wartashin, in the district of Sheki, but he considered their language as Lesghian. He collected only a dozen words.*

* Although the name of Ude is not to be found in the index to the "Mithridates," it is, however, to be found in the work, in vol. v, pp. 134 and 159. Berlin, 1817.

At p. 134 are enumerated under No. vi, the Lesghians: 1. The Awar. 2. The Kazi Kumuk. 3. The Akush. 4. The Kura.

Among the Kazi Kumuk are included: A. Three tribes. B. Kara Kaitak. C. Thaberseran, *Udia*, Mukakh, Khinalug.

At p. 159, among the specimens of words from the Paternoster, are a few from Udia, which are Ude. These were probably obtained from Klaproth.

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In 1835 the attention of the distinguished Caucasian scholar, Sjögren, was turned to the subject, as he found Ude students in the seminary at Tiflis, and collected a vocabulary. In 1857, Eichwald, in his "Travels," confused the Ude with the Wotiaks, and treated them as Fins. He believed that they were the Utii or Uitii of Strabo. In 1852, Isidor, the Exarch of Georgia, contributed to the Russian Geographical Society three hundred and twenty-five Udish words, printed in 1853. As there was still a belief in the Wotiak analogy, this was sent for comparison into the Wotiak districts, but with negative results. In 1857, Mr. A. Schiefner, a member of the Imperial Academy of St. Petersburgh, turned his attention to the subject, and he obtained a vocabulary and other specimens of the Ude from the late George Beshanoff. He also obtained a grammar of Armenian, written for the use of the Ude people, and which Schiefner employed in studying the Ude grammar.

In 1853 and 1854 M. Kowalowsky, being in the Caucasus, engaged in Ude investigations, and co-operated with Mr. Schiefner.

In 1862 M. Berger made an investigation in the Ude district, and collected materials for the Wartashin dialect and the Nij dialect.

The Ude people are now confined to the two large villages of Wartashin and Nij. The former is thirty-five wersts south-east of Nukha, and has a mixed population of Ude, Jews, Tartars, and Armenians. Of the Ude there are a hundred and ten hearths of orthodox Greeks, and a hundred and ten of the Armenian Gregorian faith, but only one-half speak Udish. The Jews count one hundred and fifty-six hearths, and took refuge a hundred and twenty years ago, from Zalam, in the Qabala district. The Jews speak Tat among themselves, but also use Tartar and Persian. The Armenians have fifty hearths, and the Tartars who appear to have been formerly Ude, forty. The total number of hearths is eight hundred and ten. Nij or Nish is forty wersts from Wartashin, in the neighbourhood of the Turgan river. Its population is five hundred families, which all belong to the Gregorian Armenian religion, and have three churches.

Silk culture, husbandry, and grazing are the chief employments of the people of the village, which is more thriving near Wartashin (Beshanoff says that forty Lesghian nomades occasionally frequent Wartashin). M. Schiefner considers that besides Wartashin and Nij, the inhabitants of Sultan Nukha, Tooly, and Mirza Beglu, in the district of Qabala, and of the villages of Yengi-kend (Yenikend), in the district of Nukhé, formerly spoke Ude, although they now speak Tartar.

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They also belong to the Gregorian church. The Tartar of the Aderbijan dialect is winning ground from year to year, so that in a short time the Ude will become extinct. Burdaa or Berda was a town between Qarabagh and Qanja, but now in ruins and having only a few Tartar huts. Berda, in the Nij dialect, is called Wardaa. It is said that in Tschamtshian's (Chamchian) "Armenian History," it is related there was war between the king of the Udes and the king of the Armenians. It is said parts of the Ude kingdom extended into Armenia, and was called the Armenian dominion, and part into Georgia, and was called the Georgian dominion. The archpriest, John, preached in Kungut, Zazgit, Mukhass, and many other places, and built churches now in ruins. This is Beshanoff's relation in Schiefner's memoirs.

The Wartashin Udes received Christianity from Georgia, through the archpriest John, after he had cut down with two strokes of the axe a holy tree, which was to the Udes a counselling, punishing, and grace-giving god. He built a church on the spot, the ruins of which are now in an old abandoned graveyard, east of the river Wartashin, but which contain no inscriptions. In Beshanoff's opinion, the archpriest John was the bishop of Manglis, in the first half of the fifteenth century. According to another account, this church was built in the middle of the thirteenth century.

The Udes, from their conversion to the middle of the last century, remained in peace until the time of Nadir Shah, and until then each village was under the government of its elder or melik, which he ruled with the assistance of some elected men. Nadir Shah made the son of the former melik of Sheki, Hajji Chelibi, khan of the people, and greatly increased the tribute in silk. This family was early converted to Islam, and made great efforts to extend it. In consequence of his persecutions, and that of his son, Mehemed Hassan Khan (1783-1804), many of the Christian Udes fled to Qarabagh.

All that the Ude people know by tradition is that anciently they had an independent kingdom, of which Berdaa was the capital. M. Schiefner consequently considers this refers to the province of Uti, in Arran, in the old Armenian Empire, where Moses of Khorene says the city of Berdaa was, and which belonged in his time to the kingdom of the Aghowan or Albanians. He intimates a doubt, however, whether this may not be a new application of the Armenian data. In the few Ude songs there is nothing historical or traditional. Moses of Khorene (book ii, 74) says that Khosrov the great was in the canton of Oudi, but whether this may be Ude is doubtful.

The Udes do not appear to differ from the neighbouring

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people in physical appearance. They are of middle stature, with black hair and eyes, a longish face and straight nose. The dress of the men does not differ from that of the Armenians and Tartars. The dress of the Wartashin Ude women is like that of the Armenians, and that of Nish and other villages like that of the Tartaresses. They have acquired not only the Tartar dress, but the folklore, proverbs, etc.

It is to be noted that Homer's "Iliad," ii, 856, quoted by Strabo, xii, 3, says that Odius and Epistrophus led the Halizoni. These may be the people of the river Alazon, near Iberia. Strabo (*ib.*) discusses the question who the Alazones were.

It is possible that the Odinolytes of Pliny, vi, 4, are to be enumerated among the Colchians.

There was a river Udon, which appears to have flowed into the Caspian Sea, north of Albania.

M. Schiefner thinks because Amdar means "men" in the Nij dialect of Ude, that the Ude may be identified with the Amardi (Ἀμαρδοί) of Strabo, but this is no adequate reason. He leans also to the Finnish theory of origin with no better ground. Strabo, xi, 7, says of the Vitii, speaking of Hyrcania, "a small part of this country at the foot of the mountains, as far as the heights, if we reckon from the sea, is inhabited by some tribes of Albanians and Armenians, but the greater portion by Gelæ, Amardi, Vitii, and Anariacæ. It is said that some Parrhasii were settled, together with the Anariacæ, who are now called Parrhasii, and that the Æenians built a walled city in the territory of the Vitii, which city is now called Æniana. Grecian armour, brazen vessels, and sepulchres are shown there. There is also a city Anariaca, in which it is said an oracle was known. These tribes are predatory, and more disposed to war than husbandry, which arises from the rugged nature of the country."

The tribes, Gelæ, etc., are again enumerated later in the chapter. Pliny, vi, 15, speaking of the Caspian Sea, "at the entrance of the Scythian Gulf, on the right-hand side, dwell the Udini, a Scythian tribe, at the very angle of the mouth" (near the mouth of the Volga); next to these, he says, come the Albani. "Above the maritime coast of Albania and the nation of the Udini, the Sarmati, the *Uti*dorsi, and the Aroteres stretch along its shores."

In reference to the philological relations, the Egyptian is known to have had three dialects. The priestly style was not therefore necessarily that of the people. The dialects were Memphitic, Sahidic, and Bashmuric.

The Ude still retains two dialects. It may have been a popular dialect, and still represent such.

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In reference to the philological relations of Ude with Coptic and Egyptian, it is well to make some remarks for general information, as to the method of comparison. Two bases are generally referred to—roots and grammar. Most leading writers incline to the opinion that the latter must afford a safer comparison than the roots, because they suppose the structure is more racial than the words, and that these may be more exposed to the influence of foreign admixture than grammatical forms can be.

This is, however, a delusion. While it is quite true that words are communicated from one people to another, so are grammatical forms. Provincial dialects or *patois* are generally affected by the grammar of the displaced language. Throughout the Caucasus examples are to be found of the influence of ancient and modern grammars, and notably of the Turkish.

On the whole, the test of root words is the best when properly applied. The words should, of course, be taken from primary classes, such as the names of man, woman, and relationship, parts of the body and natural objects. When we get below these, the connexion is no longer so close, and the influence of foreign intercourse becomes more powerful. There is, however, a curious instance in Turkish-Majyar. The primary roots do not show reliable affinities, while the resemblance of the grammatical system is very great; but then again there is evidence of relationship in numerous words connected with pasturage, tillage, and the pursuits of a nomad life. Notwithstanding the difference of main words, the Majyars learn Turkish very easily and very well.

If the roots of the main classes agree in two languages, no better and no greater evidence can be required, because the extensive evidence that proves the relationship between English and Frisian, does not by its multiplicity prove any more than does the limited evidence that proves relationship between English and Sanskrit. We do not require quantity but certainty. This we obtain when we have sufficient resemblance between some words of a primary class in two languages, which are numerous enough to dispose of the possibility of a mere casual resemblance, or a resemblance not of origin, but of participation in a subsequent and later civilisation.

This we have in such cases as

	COPTIC.	UDE.
Man ...	... sa ...	... ishu
Woman	... shimi	... shumak
Eye ...	... bal...	... pul
Ear ...	... maake	... mukh
Night...	... oushe	... shu
Sand...	... sho	... sha
Calf ...	... masi	... mozi

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These can be recognised by the unpractised eye; but we can also take into account changes of letters, which are not so plain to the casual observer.

	Coptic.	Ude.
Sister ...	... son... ...	... khunche
Son ...	... sheri ...	... gar
Daughter	... si	... khinar
Tail ...	... set... ...	... kodug
Sheep ...	... esun ...	... egel

are not so recognisable, and it appears hazardous to assert they are connected. Strangely enough, we have the key in the dialects of Egypt, where Camel is represented as Gamoul and Shamaiel, establishing the equivalence of *g* or *k* and *sh* or *s*. A number of words of the same meaning cannot, however, by chance begin with *s sh* in Coptic, and *k kh* in Ude.

The vowels *o* and *u* are well preserved in

	Coptic.	Ude.
Hair ...	... bo	... pop
Face ...	... ho	... cho
Hand ...	... tot... ...	... kul
Fire ...	... klom ...	... arukh
Sister ...	... son ...	... khunche
Morning	... atuni ...	... akucha
Owl ...	... mulagh ...	... gugel
5 ...	... tiou ...	... kho

In other cases, the vowels *a* and *i* will be found to be preserved.

Roots worthy of observation are

	Coptic.	Ude.
Bread ...	... oik... ...	... shum
Father-in-law	... shom ...	... oga
End ...	... khae ...	... osh
Horse ...	... htho ...	... ekh
5 ...	... tiou ...	... kho
Drink ...	... so	... ugh
6 ...	... soou ...	... ukh

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TABLE OF COMPARATIVE RADICALS IN COPTIC AND UDE.

	COPTIC.	UDE.
Man	sa	ishu
Woman	shimi, hiomi	[shumak] khun, chibukh
Boy	aleu	ail
Son	sheri	gar
Daughter	si	khinar, khuyar
Sister	son	khunche
Father-in-law	shom	oga (see 6)
Head	ape	bul
Hair	bo	pop
Face	[ho]	co, cho
Eye	bal	put
Ear	maake	mukh
Nose	sha	boqmogh
Beard	malt	kajukh
Neck	khet	qoq, kok
Heart	het	uk
Hand	tot	kul
Foot	rat	tur
Tail	set	kodug
Flesh	af	eq
Egg	suke	qoqla, kokla
Loin	sefe	korom
Blood	snab	pi (see 2)
Bone	kas	[kacha?]
Star	siou	khabun
Night	oushe	shu
Day	hu	ghi
Morning	atuni	akucha
Fire	klom	arukh
Water	mau	khe
Rain	croou	aghla
Ice	ga	chakh
River, spring	iaro (ialo)	orein
Earth, land	kah	kul, okal
Sand	sho	sha
Dog	oushor	kuchan
Calf	masi	mozi
Hog	esho	kajil
Sheep	esun	egel
Owl	mulaj	gugel

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	Coptic.	Ude.
Food ...	... khre ...	... okhal
Fish ...	... tebt ...	... bedala
Bread ...	... oik	... shum (see 3)
1 ...	... ouai ...	... sa
2 ...	... snau ...	... pha
3 ...	... shomt ...	... khib
5 ...	... tiou ...	... kho
6 ...	... soou ...	... ukh
7 ...	... shashf ...	... wugh
20 ...	... ghot ...	... qa
To drink	.. so	... ugh (see 6)
End ...	... khae ...	... osh (see 3)
To write	... sah... ...	... cham
Lame ...	... shale ...	... kala
To cut...	... shot ...	... kach
To break	... khash ...	... khakha
To say	... gho ...	... kal
Little ...	... khem ...	... khuru
Wise ...	... sabe ...	... aba
Warm...	... khim ...	... gam
Fair ...	... saie ...	... [shawa]
Negative	... an	... na

Champollion Figeac has dwelt upon the number of monosyllabic roots as a peculiar feature in Coptic, and this is likewise the case in Ude, where I have already counted nearly two hundred and fifty.

It has been noticed by Dr. Abel ("Transactions of the Philological Society," 1855, p. 157), that in Coptic one form of word may have a number of meanings, and Mr. Schiefner has made the same observation as to Ude. It is, however, in fact, more ancient than Egyptian, as it is found in the Agaw class. In Ude, however, distinctions of sound can, in some cases, be recognised, and if we had a better knowledge of ancient Egyptian we should probably find the like distinctions. It is to be remarked there are two characters in Coptic for *sh*.

	Coptic.
Cut ...	... ... shot
Sacrifice	... ... „
Assassinate	... ... „
Tail ...	... .. set
Phallus...	... ... „
Excrement	... ... „
Cane ...	... ... sefe
Flute ...	... ... „
Sword ..	... ... „
Loin ...	... ... „

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	Coptic.
Shine	pire
Whiten...	„
Bloom	„
Call away	eshrou
Lament...	„
Laugh...	„

	Ude.
Flesh	eq
Horse	ekh
Harvest...	ekh
Ashes	iq
Ear	ikh
River	okh
Comb	okh
Yoke	oq
River	ukh
Heart	uk
Eat (to)...	ukh
20	qo
5	kho
Lamb	qal
Chew (to)	qal

The reduplication of a root, in order to increase its scope of expression, is a characteristic of Coptic, pointed out by Dr. Abel, and it is found in Ude. It belongs, however, to earlier comparative grammar, and of course affects later languages. In Georgian, for instance, which is only to a small extent monosyllabic, the number of reduplicated roots is very large, although it includes many of the Triliteral epoch.

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TABLE OF REDUPLICATED ROOTS IN COPTIC AND UDE.

COPTIC.

Aiai, to become
Beshbosh, to kill
Borbor, to throw away
Sensen, sound
Thophtheph, to spit
Owajowej, to chew
Krajkraj, to grind one's teeth
Teltel, to let water drop

UDE.

Kushkush, to lisp
Chuchup, to spring
Kalkala, very great
Katzkatz, to cut up
Gyzgyz, to laugh
Khurkhuru, very small
Serseri, practical, real
Nana, mother
Baba, father
Byby, bridge
Damdan, morning
Liplipkal, sleep
Lalakan,shoe
Laqlaq, very dirty
Pushpush, lungs
Qumqum, oyster
Tuntun, snuffler
Zimzim, loitering
Tsurtsur, curly
Qashqash, to bite off
Kukub, to grumble
Chuchup, „
Zikzik, to seesaw
Galgal, „
Gugu, to sum
Chuchu, to spring
Churumchurum, to stretch
Tutu, to tremble
Cakhcakh, to chop up
Lolo, to lull asleep

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With regard to the grammars, they are not identical for a sufficient reason. The Ude has been for ages under the influence of foreign grammars—Caucasian (whatever that may mean), Persian and Tartar. Coptic exhibits traces of Greek influence. Thus we cannot expect absolute similarity throughout, but a careful comparison of the two would furnish a comparative grammar of Coptic, and have the result of defining in Coptic what is aboriginally Egyptian, and in Ude what is Egyptian, and thereby illustrating the hieroglyphic, and what is Caucasian in Ude, while it is more than possible that many peculiarities in the Caucasian grammars, now termed Caucasian, are really equivalent to Egyptian, earlier African, or American.

The indefinite article in Coptic is *uy*. This seems to correspond with the particle *o*, placed in Ude, to make nouns of adjectives and participles.

Nouns have only one true case in Coptic, also in Ude.

The cases are formed by particles in both languages, but in Ude they are suffixed.

There is no comparative of adjectives in Coptic and none in Ude. The superlative in both languages is formed by adding such words as very, etc. Here again the earlier grammar is followed.

The personal pronouns in Ude and Egyptian show resemblances greater between Ude and Egyptian than between Ude and Coptic.

	UDE.	EGYPTIAN (Maspero).
Sing. 1.	-zu, -za, -zi, -ts-	a-
2.	-un, -nu, -n (wi), -n-	k-
		r-
3.	(o? obsolete)	w-
	-sho, -shono (shet) -ne, n	s-, su-, si-
Plur. 1.	-yan [-shi], -yan-	an-, n-
2.	-wan, -nan, -nan-, -fi	-ten
3.	-qun, -tun, -qo, -qun-	un-, u-
	-shonor (-shet-)	sen-, se-, se(t)-

Professor G. Maspero ("Journal Asiatique," 1871), in an article on Les Pronoms personnels en Egyptien, p. 8, has suggested a paradigm of the ancient Egyptian pronoun, which is strongly supported by the comparative philological evidence of Ude, as here given.

Thus in particular,

EGYPTIAN.	UDE.
Sing. 3. s, su, si	she
Plur. 1. an	yan
3. un	qun
se, se(t)	shet
sen	shoner

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It may be observed as to vowels

Sing. 1. a	za
Plur. 1. an	yan
Sing. 3. su	sho
Plur. 3. un	qun, tun

The Egyptian, Coptic, and Ude pronouns are used as infixes inserted between syllables.

The relative pronoun corresponds, being in Coptic Et, Eth, Ete; and in Ude, Eka. It is possible that Nim, who, Coptic, corresponds to Mano, which, Ude.

N it is to be noted is recognisable in the three pronouns plural in Coptic and in Ude.

Professor Maspero supposes the N in pronouns plural in Egyptian to be the N of the plural article. N, it is to be observed, is found in pronouns plural in Ude, as in Shonor, etc.; but it is also found in the singular. The *N*, in *Ni*, *Ne*, in the Egyptian definite article may rather be related to the *No*, in the Ude pronouns, *Sho-no*, *Mo-no*, *Ko-no*, *Ma-no*.

The Coptic plural in -U, -Oui is paralleled by the Ude in -Ukh, and the Coptic plural in H may be related to the Ude -Kho.

The Coptic plural in -R, -Or corresponds to the -R, -Ur found in some Ude plurals.

The cases of nouns formed by particles do not show much correspondence, and this may be expected. It is only possible that the Coptic genitive *nte*, *n* may be related to Ude *nai*, *tai*, *n*, and the Coptic dative *e*, *n*, to Ude *na*, *a*.

With regard to the numerals, in the present state of our knowledge as to the history of numerals it is very difficult to arrive at an exact decision. It is well known that the Coptic numerals have been considered to be allied to the Semitic, and it is on this affirmed identity that much of the theory as to the connexion of Egyptian and Semitic is founded. The better knowledge we now gain of Egyptian, tends greatly to throw a doubt on the alleged derivation of the Egyptian numbers from the Semitic, and if it should prove that the Semitic and other numerals have been influenced by the Egyptian, it will be more conformable to the general tenor of comparative history, and may much modify our opinions.

1. *Wai*, Coptic; *Sa*, Ude. W is related to S in 7, *Shashi* and *Wugh*; 9, *Psit* and *Wui*.

It is to be noted that First is in Bashmuric Sharep.

2. *Snau*, Coptic; *Pha*, Ude. We have a parallel to this in Blood, *Snab*, Copt, *Pi*, Ude.

N changes into P or B. Also see *nau* or *begh*.

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S, initial, is dropped in 2, Blood, and in 8, *shmen* and *mugh*.

3. *Shomt*, Coptic; *khib*, Ude.

Sh we have already seen to be equivalent to *kh*, *k*, and *q*, in both languages.

Thus we have in

	Coptic.	Ude.
3 ...	... shom ...	... khib
Lame ...	... shale ...	... kala
Cut ...	... shot ...	... kach
Son ...	... sheri ...	... gar
Father-in-law	... shom ...	... oga
Bread ...	... oik ...	... shum
End ...	... khae ...	... osh
Hog ...	... kagil ...	... esho
Break ...	... khash ...	... khakha

M is equivalent to *b* in

	Coptic.	Ude.
3 ...	... shomt ...	... khib
Mouth	... abot ...	... zumukh

4. *Ftoou*, Coptic; *bip*, Egyptian.

5. *Tiou*, Coptic; *kho*, Egyptian.

T is the constant equivalent of *kh*, as in

	Coptic.	Ude.
5 ...	... tiou ...	... kho
Hand ...	... tot ...	... kul
Neck ...	... khet ...	... qoq
Milk ...	... khet ...	... naq
Heart ...	.. het... ...	... uk
Beard ...	... malt ...	... kajukh
Mouth	... abot ..	... zumukh

6. *Soou*, Coptic; *ukh*, Ude.

We have again a parallel case.

	Coptic.	Ude.
6 ...	... soou ...	... ukh
Drink ...	... so	... ugh
Star ...	... siou ...	... khabun
Egg ...	... suke ...	... kokla, qoqla
Tail .*t*.	... set... ...	... kodug
Daughter	... si	... khuyar
Sister ...	... son... ...	... khunche
Loin ...	... sefe... ...	... korom

It is curious to find *soou* and *ukh*, *so* and *ugh;* but we have a correspondence in *shom* and *oga*, *oik* and *shum*, *khae* and *osh*, illustrating a general law of formation.

7. *Shash*, Coptic; *wugh*, Ude.

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Sh besides its affinity for *kh* has also an affinity for *w;* but there was probably more than one *sh* in Egyptian, as there are two characters in the Coptic alphabet.

The first *sh* has an affinity for *w,* corresponding with that we find for *s* in 1 and 9.

8. *Shmen,* Coptic; *mugh,* Ude.

The *sh,* initial, is an affix (see 2), and *men* corresponds with *wugh.*

9. *Psit,* Coptic; *wui,* Ude.

If the *P* is treated as an affix, then *sit* will correspond to *win,* like 7, *shashf* and *wugh.*

10. *Met,* Coptic; *wits,* Ude.

20. *Ghot,* Coptic; *Qa,* Ude.

From the foregoing examination, 1, 2, 3, 5, 6, and 7 come out as distinctly conformable, and 8 and 9 presumably so.

The verbs afford many points of resemblance, and it is to be observed that resemblance is of more weight in the comparison than dissimilarity. Dissimilarity is to be accounted for by the operations of selection, and of foreign influence. Resemblance or similarity, when existing to any extent, cannot be casual and has to be accounted for.

In the auxiliaries it is possible that *Pe,* Coptic, be, was =*Be,* Ude, do, make; *Ai,* Coptic, have, *E,* Ude, come; and *Eta,* Coptic, have, =*De, Te,* Ude, auxiliary. This is the more likely as *pe* is Coptic.

The present tense indefinite, *Sha,* Coptic, I am, and *Sh, Esh,* Sahidic, =*Sa,* Ude, the sign of the indicative present, and *Sha —pe,* Coptic, I was, etc., imperfect tense indefinite =*Sa-i,* Ude, the sign of the indicative imperfect.

The future is *Na,* Coptic; *Ko,* Ude.

The fourth future is *Ta,* Coptic; =*To, Do, Ko,* the future in Ude.

The subjunctive also appears to correspond.

		Coptic.	
Sing.	1.	Nta-	-Tats
	2.	Ntek, Nte-	-Tan
	3.	Ntev, Ntes, Nten-	-Tane
Plur.	1.	Nten-	-Tayan
	2.	Nteten-	-Tanan
	3.	Ntou, Nte-	-Taqun

The perfect is the original form of the root in Coptic (Abel) and in Ude.

In Coptic there is a disinclination to use the passive (Abel) and in Ude.

The pluperfect in Coptic is formed by *Ne-, -pe-,* which may correspond with the Ude aorist *Pe.*

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The negative prefixes appear to be related.
Coptic, An, N, M, Mpe, Tm, Shtem.
Ude, Nut, Nag, Na, Ma, Te.

In Sahidic and Bashmuric there is a negative conjugation of the neuter verb with M. In Ude this negative M is found in the imperative.

The conjunction *Ke*, Coptic, may be *Qan*, Ude. The conjunction *and* in both languages is often omitted.

With regard to the dialects of Ude the materials are scanty, but between Wartashin and Nij there are considerable differences in sounds and grammar.

The chief changes of consonants are B and W, B and M, Kh, K and T, J and Ts, K and M, R and L.

The permutations between K and T, and K and M, have been shown to prevail between Coptic and Ude.

The permutations of R and L are observable in the dialects of Coptic.

Generally speaking there is a conformity of permutations between:
Coptic and Ude.
The Coptic dialects.
The Ude dialects.

UDE DIALECTS.

	Wartashin.	Nij.
Father ...	... baba ...	... bawa
But... ...	... ama ...	... hama
Come ...	... ari ...	... hari
Wood ...	... shet ...	... shet
Say	... ekhne ...	... nekhe
Existed ...	... baneke ...	... bakene
Barda ...	... Barda ...	... Warda
Was ...	... qati ...	... gate
Know not ...	... teqo aba	... tetum awa
Swan ...	... ojil ...	... otsil

	Wartashin.	Nij.
Bosom ...	... on ...	... oina
Clouds ...	... haso ...	... asoi
Sour ...	... ḱeje ...	... ketse
Female ...	... khuni ...	... khuini
And... ...	... qan ...	... gan
Sheen, gloss ...	... hisav ...	... thsal
Bear ...	... shue ...	... shuye
Third pronoun...	... ne, tu ...	... tun
What ...	... eka ...	... hike
Little ...	... kithsi ...	... mithsik
For, against ...	... bakhtin ...	... wakhtin

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It is well to say something of the African relations of the languages of the Caucasus, so far as I know them as yet. The connexion of the Abkhass with the Agaw, etc., has been already spoken of.

Akush appears to be related to the Furian, a speech of Darfur, and therefore with Koldagi, both belonging also to the Nilotic regions of North-east Africa.

Kazi Kumuk, however, is rather akin to Kru, Yala and Kasa of West Africa.

Cherkess or Circassian has West African affinities.

Taken generally, the Caucasian group has Nilotic and African affinities, and the Nilotic group finds congeners in the Caucasian group.

In this respect also, the Hieroglyphic or the Coptic is in the Nilotic region attended by earlier languages of dark races, and the Ude in the Caucasian regions by corresponding languages.

The question naturally arises, Is the Egyptian an African language in its origin, or is it Asiatic? for with this is wrapt up the important discussion as to the origin of the Egyptian people, language, and civilisation, which have hitherto been generally supposed to be essentially and primevally of African origin and habitat.

The opinions of Herodotus must not be taken offhand. That writer had a mania for Egyptology, and Egyptian was a favourite solution with him. His statements, on examination, will be found to be vague, and there is no certainty that there was a colonisation by Sesostris, or an invasion by Sesostris of the Caucasus. Sesostris was a conventional name for a conqueror in those days, as Alexander became long afterwards.

Sesostris is remarkable as a mythical name, connecting Egypt and Chaldæa. Galloway has suspected that Sesostris is the Xisuthrus, and this is supported by the Rev. John Campbell, M.A., of Toronto, in his remarkable memoir "The Horites," 1873, p. 18. It will have been seen that *Sh*, *S* and *K*, *Kh*, are conformable in Egyptian and Ude, and it may be observed that the Canaanite or Palæogeorgian names in *Sk* are transliterated in Hebrew by *Sh*. Thus there is a confirmation of the common origin of the mythology of early civilisation, which is discussed by Mr. Campbell. Upon this topic we shall have to seek for origins among the Agaw nations rather than among the Aryans.

What can be learned safely from Herodotus is, that there were in his day dark populations in the Caucasus, that they practised circumcision, and that a language like Egyptian was spoken. We may consequently admit that there was then a resemblance between the populations of the Caucasus and those of the Nile region.

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Looking further, we shall find that neither the Caucasian nor the Nilotic region is to be regarded as a sole centre of the populations speaking Caucasian or Nilotic languages.

True it is, the Egyptians (Southern or Ude) cannot be traced further; but the earlier members in each group, even in the present state of the investigation, I can identify elsewhere.

The Agaw or Abkhass is defined in West Africa, in the Gadaba of India, and in the Rodiya of Ceylon. It is in the New World, in South America, that we have its greatest present extension, covering Brazil and Guiana as the Guarani, Omagua, the Movima, and the Sapiboconi.

Without extending the chain of evidence, these Agaw groups are sufficient to show that the Caucasian and Nilotic regions are not sole or chief centres, but only local centres or ganglia of large migrations.

If this is the case with the Agaw it must be so with the Egyptians, which is far later. The Agaw migration or conquest must have preceded the Egyptians, but there was an earlier member in all the nuclear regions, still identifiable, ethnologically or linguistically, in the Nilotic region. This is represented by the family of the Gonga lauguages, Kaffa, Woratta, Yangaro, and Dalla, whose affinities are with the remarkable Mincopie languages of the short or dwarf dark races of the Andamans, mythologically or linguistically recognisable in so many centres of refuge in the Old and in the New World.

Unless, therefore, we assume that all races had an African origin, including the Mincopie and the Agaw, and their intervening or accompanying members, we cannot attribute an African origin with any certainty to the Egyptians. The fact of any portion of their populations being dark is not in ethnological consideration a point in favour of an African or tropical tendency, because, in the prehistoric as in the present epoch, dark races can be found in temperate or cold, as well as in tropical districts.

It must consequently be regarded, at least, as an open question, whether the Egyptians moved from south to north, or from north to south. In the supposition that there were two Egypts or Mitzraim, one in the Caucasus and one in Africa, we get a possible solution of some prehistoric or protohistoric problems.

We must first accept a harmony of ethnological conditions, that in Caucasia and in Africa there were not only dark races, but at an early period Mincopies, represented by pygmies in legend, in both regions. We have also two Agaw lands, possibly two Havilah.

In examining the peculiarities of Egyptian grammar, in

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Coptic, many of these are found in Agaw or African; in Ude they are found in Abkhass or Caucasian. In the latter case, they are considered as examples of Caucasian grammar. In Ude are many Abkhass words. Lest it may be imagined that in these instances the Egyptian influenced the Agaw, instead of the Agaw influencing the Egyptian, we may hereby seek our test in the American Agaw, the Omagua, or Guarani.

In Egyptian, we have numerous monosyllabic roots, and of these many are apparently of the same form, but differenced in pronunciation, so as to distinguish the various significations. This we find repeated in Ude and Abkhass, but what is more to be regarded, we find it in the South American Guarani.

There is, so far as appears, no such thing as a Caucasian grammar, and no such thing as an American grammar. In the case before us there is an Agaw grammar. The Caucasian peculiarities are not local, and in South America they cannot be regarded as Caucasian, while Guarani or Omagua is just as much Caucasian grammar as American grammar.

The fact is, ethnological evidence will force on philologists a new system of classification, which can no longer be by localities but by race. When a particular race, as the Agaw, the Semitic, or the Aryan, has influenced the grammars of other races, the effect may in any district appear to be local, but it must assuredly be due to race. Philology is much more dependent on physical researches than has been supposed, as physical researches have nearer relations to philology than there has been any disposition hitherto to admit.

On finding an influence of Agaw grammar on Egyptian, we must be prepared to allow that this will not be the only mental influence, and not the sole propagation or development of aggregate and continuous thought, and we shall have to seek in the mythology and folk-lore of the preceding races much that has been hitherto regarded as exclusively and generically Egyptian and African.

If there is at first a confusion in accepting a north to south migration of the Egyptians, instead of that from south upward, it may nevertheless not appear so unaccountable, if we regard the annals of later migrations, those of the Hebrews. Here we have, first, an alleged migration from north to Egypt, and then from Egypt in the south by the north to Canaan. Here is a race white in its main elements, but showing a decided tendency, in some cases, to the hair and features of the North Africans, and this race speaks a Semitic language, which has affected the whole of North Africa.

Havilah is in the oldest collections a double name. It is that of the son of Cush, the brother of Mitzraim, in the Book of

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Generations; but it is the land in which the river Pison or Phasis flows, in the description of Paradise. Havilah I believe to be Khavilah, the land of the Agaws. If, according to a prevalent opinion, we accept it as Colchis, then it is undoubtedly the country of the northern Agavs, Akhaivi, or Avkhass. The northern Havilah would be the Agaw land on the Nile.

When we have to deal with Paradise, after accepting Pison in Havilah, Hiddekel in Assyria and Euphrates, there has ever been a stumbling block in the river that compasseth the whole land of Ethiopia. With a Cush, Mitzraim, and Havilah in the Caucasus, the rivers can be better accounted for, and in conformity with the Chaldæan or Caucasian type of the legends. Many of these cannot, as commonly supposed, have originated after the captivity in Babylon, but they are in this valuable record in a most ancient form.

In this consideration, we find at once an explanation of the remarkable resemblance of the Prehellenic with the biblical types, the form of the names in the Theban and other series showing in many examples that they are not Hellenic or Semitic, but belonging to earlier epochs.

Under such investigation we shall find, as we want to find, earlier materials for Egyptian mythology, so far as it was not purely Egyptian, and we likewise obtain the means of better studying the language of the hieroglyphics. Hitherto, this has been dependent on another dead language, the Coptic, but in the Ude we have a living Egyptian, and of the earliest type, and in the Agaw languages we have elements for dealing with some other points of formation. Thus, we may carry out for Egyptians a comparative grammar.

The history of the Hebrew migrations involves probably a mixture and confusion of two or more examples of Cush, Havilah and Mitzraim interchanging Caucasia and Africa. The history of the previous Egyptian migration may refer to a first occupation of Caucasia, and then an advance into Africa, where this Egyptian race may have acquired a civilisation it did not possess in Caucasia. Under such circumstances, although Herodotus would still find in Caucasia an Egyptian-speaking population, there might be no hieroglyphics, and no monuments of the types now so familiar to us.

It may be suggested that circumcision was derived by Egyptians and Syro-Arabians from earlier races, and propagated from a common centre, passing into Africa, and being ultimately better preserved in Arabia and Africa.

The fact that the Udes, Abkhass, and all other Caucasians are no longer black, needs little space in explanation. While the languages have in some cases resisted the invasions of the

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Georgians, Armenians, Greeks, Persians, and Turks, constant intermarriages with the invaders have replaced the aboriginal types, but not without bearing evidences of survival.

The study of the Ude language and population, as well as that of others in the Caucasus, is of great importance in all historical investigations, because it will greatly assist in laying better foundations for history. The language of the few hundreds who now speak Udish will, under the invasion of Turkish and Russian, in our time perhaps cease to live, and the collection of every fact, however small, however isolated, is valuable, because one fact may be the connecting joint or link of a chain of evidence otherwise incomplete.

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